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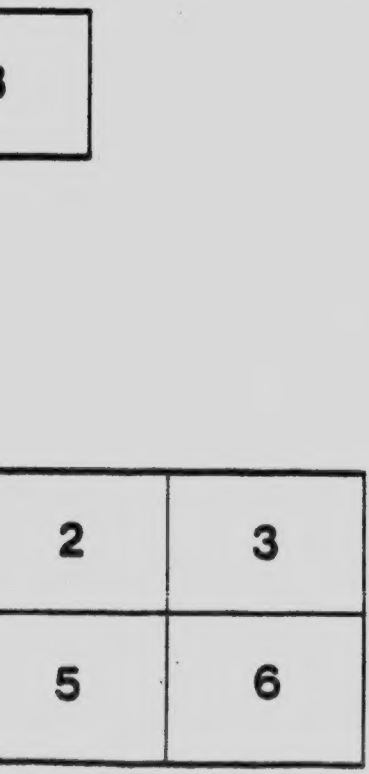

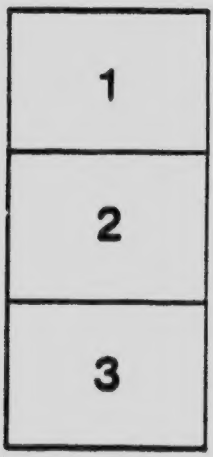

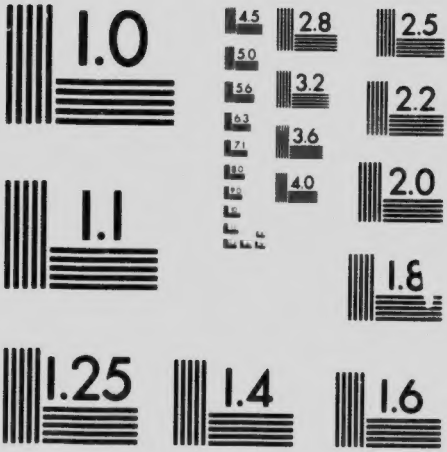

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THE PASTOR'S RITUAL,

CONTAINING

THE ORDER OF SERVICES

AS ADOPTED BY

THE GENERAL CONFERENCE OF THE
METHODIST C[illegible] CANADA,

SUITABLE SCRIPTURE SELECTIONS
AND HYMNS.

EIGHTH EDITION—REVISED AND IMPROVED.

TORONTO:
THE METHODIST BOOK AND PUBLISHING HOUSE

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1919

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MAY 6 1957

THE RITUAL.

I. BAPTISM OF INFANTS.

HYMN 254. L.M.

1 THIS child we dedicate to Thee,
O God of grace and purity!
Shield it from sin and threatening wrong,
And let Thy love its life prolong.

2 O may Thy Spirit gently draw
Its willing soul to keep Thy law!
May virtue, piety, and truth
Dawn even with its dawning youth.

3 We, too, before Thy gracious sight,
Once shared the blest baptismal rite,
And would renew its solemn vow
With love, and thanks, and praises, now.

4 Grant that, with true and faithful heart,
We still may act the Christian's part,
Cheered by each promise Thou hast given,
And labouring for the prize in heaven.

HYMN 613. 13.14.16.11

1 WHEN mothers of Salem their children brought to Jesus,
The stern disciples drove them back, and bade them depart;
But Jesus saw them ere they fled, and sweetly smiled and kindly said,
"Suffer little children to come unto Me."

2 "For I will receive them and fold them to my bosom:
I'll be a shepherd to these lambs, O, drive them not away;
For if their hearts to Me they give, they shall with Me in glory live:
Suffer little children to come unto Me."

3 How kind was our Saviour to bid these children welcome!
But there are many thousands who have never heard His name;
The Bible they have never read, they know not that the Saviour said,
"Suffer little children to come unto Me."

THE MINISTRATION OF THE SACRAMENT OF BAPTISM TO INFANTS.

The Minister coming to the font, which is to be filled with pure water, shall use the following, or some other exhortation suitable to this sacred office:

DEARLY BELOVED: Forasmuch as our Lord Jesus Christ gave commandment to His Church to make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit, and whereas these persons here present do bring *this child*, and do now present *him* for baptism, I beseech you to call upon God the Father, through our Lord Jesus Christ, that having, of His bounteous mercy, redeemed *this child* by

the blood of His Son, He will grant that *he*, being baptized with water, may also be baptized with the Holy Spirit, and received into Christ's holy Church, and become a living member of the same.

Then shall the Minister say:

Let us pray.

Almighty and everlasting God, who of Thy great mercy didst save Noah and his family in the ark from perishing by water; and also didst safely lead the children of Israel, Thy people, through the Red Sea, figuring thereby Thy holy Baptism; and hast set apart water for this holy sacrament; and hast condescended to enter into gracious covenant with man, wherein Thou hast included children as partakers of its benefits, declaring that "of such is the kingdom of heaven"; we beseech Thee for Thine infinite mercies that Thou wilt look upon *this child;* wash *him*, and sanctify *him* with the Holy Spirit; that *he*, being saved by Thy grace, may be received into the ark of Christ's Church, and being

steadfast in faith, joyful through hope, and rooted in love, may so pass the waves of this troublesome world, that finally *he* may come to the land of everlasting life, there to reign with Thee, world without end, through Jesus Christ our Lord. AMEN.

O merciful God, grant that the old Adam in *this child* may be so buried that the new man may be raised up in *him*. AMEN.

Grant that all carnal affection may die in *him*, and that all things belonging to the Spirit may live and grow in *him*. AMEN.

Grant that *he* may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. AMEN.

Grant that being dedicated to Thee in baptism, *he* may also be endued with heavenly virtues, and everlastingly rewarded through Thy mercy, O blessed Lord God, who dost live and govern all things, world without end. AMEN.

Then shall the people stand up, and the Minister shall read one or more of the following portions of Scripture:

Hear the word of the Lord written in the Book of Genesis (chap. 17: 7): And I will establish My covenant between Me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

The Apostle Peter declares (Acts 2: 39): The promise is unto you, and to your children, and to all that are afar off.

The Apostle Paul likewise saith in the Epistle to the Galatians (chap. 3: 13, 14, 29): Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: that the blessing of Abraham might come on the Gentiles, through Jesus Christ. And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise.

The Lord hath by His servant Ezekiel (chap. 36: 25) said: Then will I sprinkle

clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

Hear also the words of the Gospel written by St. Mark, in the tenth chapter, beginning at the thirteenth verse: They brought young children to Him, that He should touch them: and His disciples rebuked those that brought them. But when Jesus saw it, He was much displeased, and said unto them, Suffer the little children to come unto Me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And He took them up in His arms, put His hands upon them, and blessed them.

Then may the Minister say:

DEARLY BELOVED: Forasmuch as *this child* is now presented by you for Christian baptism, you must remember that it is your part and duty to see that *he* be

taught, as soon as *he* shall be able to learn, the nature and end of this holy sacrament, and all those truths of the Holy Scriptures which reveal our duty and God's will concerning us. Bring *him* up in the nurture and admonition of the Lord, so that *he* may lead a virtuous and holy life, and, being sheltered from the dangers and temptations of the world, and kept safe from ungodly teaching and example, may be led to trust in Christ *his* Saviour, and abide through life a faithful member of His holy Church.

Then shall the Minister say:

Let us pray.

Almighty, everliving God, whose most dearly beloved Son, Jesus Christ, for the forgiveness of our sins, did shed out of His most precious side both water and blood, and gave commandment to His disciples, that they should go and teach all nations, and baptize them in the name of the Father, and of the Son, and of the Holy Spirit; regard, we beseech Thee,

our supplications, and grant that *this child*, now to be baptized, may receive the fullness of Thy grace, and be found at last in the number of Thy faithful and elect children, through Jesus Christ our Lord. AMEN.

O merciful God and heavenly Father, be pleased to give Thy Holy Spirit to the parents of *this child*, that they may have wisdom and grace to bring up their offspring in the nurture and admonition of the Lord, and in the faith of Thy holy Word, through Jesus Christ, our only Mediator and Redeemer. AMEN.

Then shall the Minister take the child in his arms, and say to the parents or friends of the child:

Name this child.

And then, naming it after them, he shall baptize the child, saying:

N, I baptize thee in the name of the Father, and of the Son, and of the Holy Spirit. AMEN.

We receive *this child* into the congregation of Christ's flock, that *he* may be

instructed and trained in the doctrines, privileges, and duties of the Christian religion, and trust that *he* will be Christ's faithful servant unto *his* life's end.

The Minister may close with extempore prayer.

The grace of our Lord Jesus Christ, and the love of God the Father, and the fellowship of the Holy Spirit, be with you all. AMEN.

II. BAPTISM OF ADULTS.

HYMN 145. L.M.

1 O THOU who camest from above
The pure celestial fire to impart,
Kindle a flame of sacred love
On the mean altar of my heart.

2 There let it for Thy glory burn
With inextinguishable blaze;
And trembling to its source return
In humble prayer and fervent praise.

3 Jesus, confirm my heart's desire
To work, and speak, and think for Thee
Still let me guard the holy fire,
And still stir up Thy gift in me

4 Ready for all Thy perfect will,
My acts of faith and love repeat,
Till death Thy endless mercies seal,
And make the sacrifice complete.

THE MINISTRATION OF THE SACRAMENT OF BAPTISM TO SUCH AS ARE OF RIPER YEARS.

The Congregation shall rise, and the Minister shall say:

DEARLY BELOVED: Forasmuch as our Lord Jesus Christ gave commandment to His Church to make disciples of all the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit; and, forasmuch as *this person* here present, not having been baptized in *his* infancy, seeks now in the presence of this congregation to be admitted into Christ's Church, through the ordinance which He hath appointed for that end; let us, being gathered together in the name of Christ, and in obedience to His command, hear, for our instruction and encouragement, the teaching of His holy Word concerning this sacrament:

And Jesus came and spake unto them, saying, . power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son,

and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world. AMEN. —Matt. 28: 18-20.

Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit.—Acts 2: 38.

Ananias....said....Brother Saul.... why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord.—Acts 22: 12-16.

Then the Minister shall speak to the person to be baptized on this wise:

Well beloved, *thou hast* been instructed, according to Christ's commandment, in the principles of His doctrine, and by the coming hither desiring to receive His holy baptism *dost* solemnly profess, before God and this congregation, *thy* belief in the Father, and the Son, and the Holy Spirit, into whose name *thou art* about to be baptized, and *dost* confess with *thy* mouth

the Lord Jesus. *Thou hast* heard the command of God by the mouth of His Apostle, Repent, and be baptized in the name of Jesus Christ; and the words spoken to Saul of Tarsus, Arise, and be baptized, and wash away thy sins, calling on the name of the Lord. *Thou art* also reminded that all such as are baptized into Jesus Christ are joined unto Him in one Spirit. *Thou* must therefore, for *thy* part, declare *thy* faith in Christ, and must promise in the presence of this congregation that *thou wilt*, by the grace of God, renounce the devil and all his works, and wilt steadfastly believe God's holy promises, and obediently keep His commandments.

Then shall the Minister demand of each of the persons to be baptized, severally:

Ques. Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow nor be led by them?

Ans. I renounce them all.

Ques. Dost thou believe in God the Father Almighty, Maker of heaven and earth? and in Jesus Christ His only begotten Son our Lord? and that He was conceived of the Holy Spirit, born of the Virgin Mary? that He suffered under Pontius Pilate, was crucified, dead, and buried? that He rose again the third day? that He ascended into heaven, and sitteth at the right hand of God the Father Almighty, and from thence He shall come again, at the end of the world, to judge the quick and the dead? And dost thou believe in the Holy Spirit; the holy catholic Church; the communion of saints; the remission of sins; the resurrection of the body, and life everlasting?

Ans. All this I steadfastly believe.

Ques. Wilt thou be baptized in this faith?

Ans. This is my desire.

Ques. Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Ans. I will endeavour so to do, God being my helper.

Then shall the Minister ask the name of the person to be baptized, and repeating the same shall baptize him, saying:

N, I baptize thee in the name of the Father, and of the Son, and of the Holy Spirit. AMEN.

After which he shall say:

Grant, O merciful Father, that *this person* whom we now receive into Thy Church by baptism, may never hereafter be ashamed to confess the Faith of Christ crucified, and manfully fight under His banner against sin, the world, and the devil; and that *he* may continue Christ's faithful soldier and servant unto *his* life's end. AMEN.

After which the Minister shall say:

Almighty and everlasting God, our heavenly Father, we give Thee humble thanks for that Thou hast vouchsafed to call us to the knowledge of Thy grace and faith in Thee. Give Thy Holy Spirit to *this person*, that *he* may be made *an*

heir of everlasting salvation through our Lord Jesus Christ, who liveth and reigneth with Thee and the Holy Spirit, now and for ever. AMEN.

Grant that all carnal affections may die in *him*, and that all things belonging to the Spirit may live and grow in *him*. AMEN.

Grant that *he* may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. AMEN

Grant that *he*, being dedicated to Thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through Thy mercy, O blessed Lord God, who dost live and govern all things, world without end. AMEN.

Our Father who art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead

us not into temptation, but deliver us from evil. AMEN.

Then the Minister, speaking to the newly-baptized, shall say:

DEARLY BELOVED: *Thou hast* now been baptized in the name of the Lord Jesus; I exhort *thee* to bear in mind that it is *thy* part and duty to walk answerably to *thy* high and holy calling, as becometh the *child* of light, blameless and harmless, without rebuke in the midst of an ungodly world; remembering always that baptism representeth unto us our profession; which is to follow the example of our Saviour Christ, and to be made like unto Him, that as He died and rose again for us, so should we that are baptized die to sin and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

The Minister may conclude the Service with exhortation and extempore prayer:

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you all. AMEN.

III. RECEPTION OF MEMBERS.

HYMN 644. C.M.

1 Come in, thou blessèd of the Lord,
Stranger nor foe art thou;
We welcome thee with warm accord,
Our friend, our brother, now.

2 The hand of fellowship, the heart
Of love, we offer thee;
Leaving the world, thou dost but part
From lies and vanity.

3 Come with us; we will do thee good,
As God to us hath done;
Stand but in Him, as those have stood
Whose faith the victory won.

RECEPTION INTO FULL MEMBERSHIP.

Upon the day appointed, all that are to be received shall be called forward, and the Minister, addressing the Congregation, shall say:

Dearly Beloved Brethren: The Scriptures teach us that the Church is the household of God, the body of which

Christ is the Head, and that it is the design of the Gospel to bring together, in one, all who are in Christ. The fellowship of the Church is the communion which its members enjoy one with another. The ends of this fellowship are the maintenance of sound doctrine, and the ordinance of Christian worship, and the exercise of that power of godly admonition and discipline which Christ has committed to His Church for the promotion of holiness.

It is the duty of all men to unite in this fellowship, for it is only those that be "planted in the house of the Lord, that shall flourish in the courts of our God." Their more particular *duties* are to promote peace and unity; to bear one another's burdens; to prevent each other's stumbling; to seek the intimacy of friendly societ among themselves; to continue steadfast in the faith and worship of the Gospel; and to pray and sympathize with each other. Among their *privileges* are peculiar incitements to holiness from the

hearing of God's Word, and sharing in Christ's ordinances; the being placed under the watchful care of pastors, and the enjoyment of the blessings which are promised to those only who are of the household of faith. Into this holy fellowship the persons before you, who have already received the sacrament of Baptism, and having been for three months on probation, come seeking admission. We now propose, in the fear of God, to question them as to their faith and purposes, that you may know that they are proper persons to be admitted into the Church.

Then the Minister may address the applicants in the following or similar language:

DEARLY BELOVED: You come hither seeking the great privilege of union with the Church our Saviour has purchased with His own blood. We rejoice in the grace of God vouchsafed unto you in that He has called you to be His *followers*, and thus far you have run

well. You have heard how blessed are the privileges and how solemn are the duties of membership in Christ's Church; and before you are fully admitted thereto, it is proper that you do here publicly renew your vows, confess your faith, and declare your purposes, by answering the following questions:

Ques. Do you here, in the presence of God and of this congregation, renew the solemn consecration of yourself to God, and take upon you the sacred obligation involved and set forth in the holy ordinance of baptism, and do you purpose that in heart and life, in death and for ever, you will be a true servant of God and of Christ?

Ans. I do. Such is my purpose, by God's help.

Ques. Do you believe in our Lord Jesus Christ, as the only, and all-sufficient, propitiation for the sins of mankind, and do you look to Him for the remission of sin and eternal life?

Ans. Such are my faith and hope.

Ques. Do you believe in the inspiration and divine authority of the Holy Scriptures, and accept the same as a sufficient rule of faith and practice?

Ans. I do.

Ques. Will you cheerfully be governed by the rules of The Methodist Church, hold sacred the ordinances of God, and endeavour, as much as in you lies, to promote the welfare of your brethren, and the advancement of the Redeemer's kingdom?

Ans. I will.

Ques. Will you contribute of your earthly substance, according to your ability, to the support of the Gospel and the various benevolent enterprises of the Church?

Ans. I will.

Then the Minister, addressing the Congregation, shall say:

BRETHREN: You have heard the responses given to our inquiries. Have any of you any reason to allege why these

persons should not be received into full membership in the Church?

No objection being alleged, the Minister shall say to the Candidates:

We welcome you to the communion of the Church of God; and, in testimony of our Christian affection and the cordiality with which we receive you, I hereby extend to you the right hand of fellowship; and may God grant that you may be faithful and useful members of the Church militant until you are called to the fellowship of the Church triumphant, which is "without fault before the throne of God."

Then shall the Minister offer extempore prayer.

ADVANCEMENT FROM CATECHUMEN MEMBERSHIP TO ADULT MEMBERSHIP.

Upon the day appointed, all that are to be so advanced shall be called forward, and the Minister, addressing the congregation, shall say:

DEARLY BELOVED: These young people who now present themselves before you were at a former time received into the

Church through the ordinance of Baptism, that they might be instructed and trained in the doctrines, privileges and duties of the Christian religion. Having been so instructed and trained, and having attained the age when, according to our Discipline, they are eligible to present themselves as candidates for adult membership, and having intimated their desire for such advancement, we now propose to question them as to their readiness to accept the obligations that were involved in their baptism.

Then the Minister may address the candidates in the following or similar language :

DEARLY BELOVED: Having been dedicated to God in holy baptism, and having reached an age of understanding and deliberate choice, n it rests with yourselves to say whose you will be and whom you will serve, we rejoice that so early you have embraced the opportunity to present yourselves before this congregation, gratefully to acknowledge your appreciation of the privileges that were conferred upon you at the time of your

baptism, and to declare your purpose now and henceforward to fulfil the obligations that were set forth in that ordinance.

We now propose, in the fear of God, to question you to make clear your attitude to Christ and His Church.

Ques. Do you love and trust the Lord Jesus Christ as your Saviour, Friend, and Guide?

Ans. I do.

Ques. Are you resolved as long as you live to obey and serve Him?

Ans. I am.

Ques. Will you search the Scriptures diligently for instruction in the way of eternal life?

Ans. I will.

Ques. Have you read carefully the Rules of the Methodist Church?

Ans. I have.

Ques. Are you willing to be governed by them?

Ans. I am.

Ques. Will you, as you become able, contribute to the support of the Gospel and the various enterprises of the Church?

Ans. I will.

BRETHREN: You have heard the responses given to our inquiries. Have any of you any reason to allege why these persons should not be advanced to the status of adult members of the Church?

No objection being alleged, the Minister shall say to the candidates:

In the name of our common Master and of His Church, we heartily congratulate you upon having come to realize the higher privileges and duties that are yours as members of the Church; and we trust that through His grace given unto you, you may abide therein loyal and faithful servants of our Saviour and Lord while life shall last.

Then shall the Minister offer extempore prayer.

IV. THE LORD'S SUPPER.

HYMN 258. C.M.

1 In memory of the Saviour's love
We keep the sacred feast,
Where every humble, contrite heart
Is made a welcome guest.

2 By faith we take the bread of life
With which our souls are fed,
The cup in token of His blood
That was for sinners shed.

3 Under His banner thus we sing
The wonders of His love,
And thus anticipate by faith
The heavenly feast above.

THE MINISTRATION OF THE SACRAMENT OF THE LORD'S SUPPER.

While the collection for the poor is being taken up, the Minister shall read one or more of these sentences:

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.—Matt. 5 : 16.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal —Matt. 6 : 19, 20.

Whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.—Matt. 7 : 12.

Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven.—Matt. 7 : 21.

Zaccheus stood, and said unto the Lord: Behold, Lord, the half of my goods I give to the poor: and if I have taken anything from any man by false accusation, I restore him fourfold.—Luke 19 : 8.

He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver.—2 Cor. 9: 6, 7.

As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.—Gal. 6: 10.

Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out.—1 Tim. 6: 6, 7.

Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.—1 Tim. 6: 17-19.

God is not unrighteous to forget your work and labour of love, which ye have showed towards His name, in that ye

have ministered to the saints, and do minister.—Heb. 6 : 10

To do good and to communicate forget not; for with such sacrifices God is well pleased.—Heb. 13 : 16.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?—1 John 3 : 17.

He that hath pity on the poor lendeth unto the Lord; and that which He hath given will He pay him again.—Prov. 19 : 17.

Blessed is he that considereth the poor; the Lord will deliver him in time of trouble.—Psalm 41 : 1.

While these sentences are being read, some person or persons, appointed for that purpose, shall receive the alms for the poor; and then bring them to the Minister, who shall place them upon the table.

[If the Minister be straitened for time he may omit any part of the following service except the prayer of consecration. The Minister may ask one or more members of the Quarterly Official Board to distribute the bread and wine.]

After which the Minister shall say:

Ye that do truly and earnestly repent of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in His holy ways; draw near with faith, and take this holy sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

Then shall this general confession be made by the Minister in the name of all those that are minded to receive the Holy Communion, both he and all the people devoutly kneeling and saying:

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; we acknowledge and bewail our manifold sins, which we from time to time most grievously have committed, by thought, word and deed, against Thy Divine Majesty, provoking most justly Thy wrath and indignation against us. We do earnestly repent and are heartily sorry for these our misdoings; the re-

membrance of them is grievous unto us. Have mercy upon us, have mercy upon us, most merciful Father; for Thy Son, our Lord Jesus Christ's sake, forgive us all that is past, and grant that we may ever hereafter serve and please Thee in newness of life, to the honour and glory of Thy name, through Jesus Christ our Lord. AMEN.

Then shall the Minister say:

Almighty God, our heavenly Father, who of Thy great mercy hast promised forgiveness of sins to all them that with hearty repentance and true faith turn unto Thee; have mercy upon us; pardon and deliver us from all our sins, confirm and strengthen us in all goodness and bring us to everlasting life, through Jesus Christ our Lord. AMEN.

The Collect.

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration

of Thy Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy holy name, through Jesus Christ our Lord.

Then shall the Minister say:

It is very meet, right, and our bounden duty, that we should at all times and in all places give thanks unto Thee, O Lord, Holy Father, Almighty, Everlasting God.

Therefore, with angels and archangels, and with all the company of heaven, we laud and magnify Thy glorious name, evermore praising Thee and saying, Holy, holy, holy, Lord God of Hosts, heaven and earth are full of Thy glory. Glory be to Thee, O Lord most high. AMEN.

We do not presume to come to this Thy table, O merciful God, trusting in our own righteousness, but in Thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under Thy table. But Thou art the same Lord, whose property is always to have mercy. Grant us, therefore, gracious Lord, so to eat the flesh of Thy

dear Son Jesus Christ, and to drink His blood, that our sinful souls and bodies may be made clean by His death, and washed through His most precious blood, that we may evermore dwell in Him, and He in us. AMEN.

Then the Minister shall offer the Prayer of Consecration as followeth :

Almighty God, our heavenly Father, who of Thy tender mercy didst give Thine only Son Jesus Christ to suffer death upon the cross for our redemption : who made there, by His oblation of Himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world ; and did institute, and in His holy Gospel command us to continue, a perpetual memory of that His precious death until His coming again : hear us, O merciful Father we most humbly beseech Thee, and grant that we, receiving these Thy creatures of bread and wine, according to Thy Son, our Saviour Jesus Christ's holy institution, in

remembrance of His death and passion, may be partakers of His most blessed body and blood; who, in the same night that He was betrayed, took bread; and when He had given thanks, He brake it and gave it to His disciples, saying, Take, eat; this is My body which is given for you; do this in remembrance of Me. Likewise after supper He took the cup: and when He had given thanks He gave it to them, saying, Drink ye all of this: for this is My blood of the New Testament, which is shed for you, and for many, for the remission of sins; this do ye, as oft as ye shall drink it, in remembrance of Me. AMEN.

Then shall the Minister or Ministers receive the Communion in both kinds; and deliver the same to the people also, in order, into their uncovered hands. And when he delivereth the bread he shall say:

The body of our Lord Jesus Christ, which was given for *thee*, preserve *thy soul* and *body* unto everlasting life. Take

and eat this in remembrance that Christ died for *thee*, and feed on Him in *thy heart* by faith, with thanksgiving.

And the Minister that delivereth the cup shall say:

The blood of our Lord Jesus Christ, which was shed for *thee*, preserve *thy soul* and *body* unto everlasting life. Drink of this in remembrance that Christ's blood was shed for *thee*, and be thankful.

If the consecrated bread or wine be all spent before all have communed, the Minister may consecrate more by repeating the Prayer of Consecration.

When all have communed, the Minister shall return to the Lord's Table, and place upon it what remaineth of the consecrated elements, covering the same with a fair linen cloth.

Then may the Minister say the Lord's Prayer, the people repeating after him every petition.

Our Father who art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us

from evil; for thine is the kingdom, and the power, and the glory, for ever and ever. AMEN.

After which may be said as followeth:

O Lord, our heavenly Father, we Thy humble servants desire Thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving: most humbly beseeching Thee to grant that, by the merits and death of Thy Son Jesus Christ, and through faith in His blood, we and Thy whole Church may obtain remission of our sins, and all other benefits of His passion. And here we offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto Thee: humbly beseeching Thee that all we who are partakers of this holy communion may be filled with Thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto Thee any sacrifice, yet we beseech Thee to accept this our bounden duty and service: not weighing

our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Spirit, all honour and glory be unto Thee, O Father Almighty, world without end. AMEN.

Then may be said:

Glory be to God on high, and on earth peace, good will towards men. We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only begotten Son, Jesus Christ: O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us. For Thou only art holy, Thou only art the Lord: Thou only, O Christ, with the Holy Spirit, art most high in the glory of God the Father. AMEN.

Then the Minister, if he see it expedient, may offer an extempore prayer; and afterwards shall let the people depart with this blessing:

May the peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God and of His Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be amongst you, and remain with you always. AMEN.

V. MATRIMONY.

FORM FOR THE SOLEMNIZATION OF MATRIMONY.

First, the banns of all that are to be married must be published in the Congregation according to law, unless in cases where license has been obtained.

At the time appointed for the solemnization of matrimony, the persons to be married standing together, the man at the right hand of the woman, the Minister shall say:

DEARLY BELOVED: We are gathered together here, in the sight of God, and in the presence of these witnesses, to join

together this man and this woman in holy matrimony, which is an honourable estate, instituted of God in the time of man's innocence, signifying unto us the mysticial union that is betwixt Christ and His Church; which holy estate Christ adorned and beautified with His presence, and first miracle that He wrought in Cana of Galilee, and is commended of St. Paul to be honourable among all men; and therefore is not by any to be enterprised or taken in hand unadvisedly, but reverently, discreetly, advisedly, and in the fear of God.

Into which holy estate these two persons present come now to be joined. Therefore, if any one can show any just cause why they may not lawfully be joined together, let him now speak, or else hereafter for ever hold his peace.

And also speaking unto the persons that are to be married, he shall say:

I require and charge you both (as you will answer at the dreadful day of judg-

ment, when the secrets of all hearts shall be disclosed), that if either of you know any impediment why you may not be lawfully joined together in matrimony, you do now confess it. For be ye well assured, that so many as are coupled together otherwise than as God's Word doth allow, are not joined together by God, neither is their matrimony lawful.

If no impediment be alleged, then shall the Minister say unto the man:

M. wilt thou have this woman to be thy wedded wife, to live together after God's ordinance, in the holy estate of matrimony? Wilt thou love her, comfort her, honour and keep her, in sickness and in health, and forsaking all other, keep thee only unto her, so long as ye both shall live?

The man shall answer:

I will.

Then shall the Minister say unto the woman:

N, wilt thou have this man to be thy wedded husband, to live together after

God's ordinance, in the holy estate of matrimony? Wilt thou love him, honour and keep him, in sickness and in health, and forsaking all other, keep thee only unto him, so long as ye both shall live?

The woman shall answer:

I will.

Then the Minister shall cause the man, with his right hand, to take the woman by her right hand, and to say after him as followeth:

I, *M*, take thee, *N*, to be my wedded wife, to have and to hold, from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance: and thereto I plight thee my faith.

Then shall they loose their hands, and the woman, with her right hand, taking the man by his right hand, shall likewise say after the Minister:

I, *N*, take thee, *M*, to be my wedded husband, to have and to hold, from this day forward, for better for worse, for richer for poorer, in sickness and in

health, to love and to cherish, till death us do part, according to God's holy ordinance: and thereto I plight thee my faith.

When the parties desire to be married with a ring, the following form may be used: The man, placing the ring upon the fourth finger of the woman's left hand, shall say after the Minister:

With this ring, a token and pledge of the vow and covenant now made between me and thee, I do thee wed, in the name of the Father, and of the Son, and of the Holy Spirit.

Then shall the Minister say:

Let us pray.

O Eternal God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life, send Thy blessing upon these Thy servants, this man and this woman, whom we bless in Thy name; that they may surely perform and keep the vow and covenant betwixt them made, and may ever remain in perfect love and peace together, and

live according to Thy laws, through Jesus Christ our Lord. AMEN.

Then shall the Minister say:

O God of Abraham, God of Isaac, God of Jacob, bless this man and this woman, and sow the seed of eternal life in their hearts, that whatsoever in Thy holy Word they shall profitably learn, they may indeed fulfil the same. Look, O Lord, mercifully on them from heaven, and bless them. And as Thou didst send Thy blessings upon Abraham and Sarah, to their great comfort, so vouchsafe to send Thy blessings upon this man and this woman, that they, obeying Thy will, and always being in safety under Thy protection, may abide in Thy love until their lives' end, through Jesus Christ our Lord. AMEN.

Then shall the Minister join their right hands together, and say:

Those whom God hath joined together, let no man put asunder.

Forasmuch as *M* and *N* have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have pledged their faith, either to other, and have declared the same by joining of hands, and by the giving and receiving of a ring, I pronounce that they are husband and wife together, —In the name of the Father, and of the Son, and of the Holy Spirit. AMEN.

And the Minister shall add this blessing:

God the Father, God the Son, God the Holy Spirit, bless, preserve, and keep you; the Lord mercifully with His favour look upon you, and so fill you with all spiritual benediction and grace, that ye may so live together in this life that in the world to come ye may have life everlasting. AMEN.

Then shall the Minister say:

Our Father who art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread.

And forgive us our trespasses as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil. AMEN.

VI. SCRIPTURE SELECTIONS AND HYMNS FOR FUNERAL SERVICES.

1. DEATH OF A CHILD.

"David therefore besought God for the child; and David fasted, and went in, and lay all night upon the earth. And the elders of his house arose, and went to him, to raise him up from the earth: but he would not, neither did he eat bread with them. And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead: for they said, Behold, while the child was yet alive, we spake unto him, and he would not

hearken unto our voice: how will he then vex himself, if we tell him that the child is dead? But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, Is the child dead? And they said, He is dead. Then David arose from the earth, and washed, and anointed himself, and changed his apparel, and came into the house of the Lord, and worshipped: then he came to his own house; and when he required, they set bread before him, and he did eat. Then said his servants unto him, What thing is this that thou hast done? thou didst fast and weep for the child, while it was alive; but when the child was dead, thou didst rise and eat bread. And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell whether God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me." —2 Sam. 12: 16-23.

"Like as a father pitieth his children, so the Lord pitieth them that fear Him. For He knoweth our frame; He remembereth that we are dust."—Psa. 103: 13, 14.

"He shall feed His flock like a shepherd: He shall gather the lambs with His arms, and carry them in His bosom."—Isa. 40: 11.

"At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto Him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in My name receiveth Me. But whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he

were drowned in the depth of the sea. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of My Father which is in heaven. For the Son of man is come to save that which was lost. How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish."—Matt. 18: 1-6, 10-14.

"And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw Him, he fell at His feet, and besought Him greatly, saying, My little daughter lieth at the point of death: I pray Thee, come and lay Thy hands on her, that she may be healed; and she

shall live. While He yet spake, there came from the ruler of the synagogue's house certain which said, Thy daughter is dead; why troublest thou the Master any further? As soon as Jesus heard the word that was spoken, He saith unto the ruler of the synagogue, Be not afraid, only believe. And He suffered no man to follow Him, save Peter, and James, and John the brother of James. And He comet[illegible] the house of the ruler of the synag[illegible] and seeth the tumult, and them that wept and wailed greatly. And when He was come in, He saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth. And they laughed Him to scorn. But when He had put them all out, He taketh the father and the mother of the damsel, and them that were with Him, and entereth in where the damsel was lying. And He took the damsel by the hand, and said unto her, Talitha cumi: which is, being interpreted, Damsel, I say unto thee, arise. And straightway the damsel arose

and walked; for she was of the age of twelve years. And they were astonished with a great astonishment. And He charged them straitly that no man should know it: and commanded that something should be given her to eat."—Mark 5: 22, 23, 35-43.

"And they brought young children to Him, that He should touch them: and His disciples rebuked those that brought them. But when Jesus saw it, He was much displeased, and said unto them, Suffer the little children to come unto Me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And He took them up in His arms, put His hands upon them, and blessed them."—Mark 10: 13-16.

"The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."—Job 1: 21.

HYMN 606. 8.6.7.6.7.6.7.6.

1 THERE'S a Friend for little children
Above the bright blue sky,
A Friend who never changeth,
Whose love can never die.
Unlike our friends by nature,
Who change with changing years,
This Friend is always worthy
The precious name He bears.

2 There's a home for little children
Above the bright blue sky,
Where Jesus reigns in glory,
A home of peace and joy.
No home on earth is like it,
Or can with it compare:
For every one is happy,
Nor could be happier, there.

3 There's a crown for little children
Above the bright blue sky,
And all who look for Jesus
Shall wear it by and by:
A crown of brightest glory,
Which He will then bestow
On all who've found His favour
And loved His name below.

HYMN 603. 8.6.8.5.

1 WHEN He cometh, when He cometh,
To make up His jewels,
All His jewels, precious jewels,
His loved and His own.

Like the stars of the morning,
His bright crown adorning,
They shall shine in their beauty,
Bright gems for His crown.

2 He will gather, He will gather,
The gems for His kingdom;
All the pure ones, all the bright ones,
His loved and His own.

3 Little children, little children,
Who love their Redeemer,
Are the jewels, precious jewels,
His loved and His own. AMEN.

HYMN 513. 8.8.8.8.8.8.8.8.

1 SAFELY, safely gathered in
No more sorrow, no more sin,
No more childish griefs or fears,
No more sadness, no more tears;
For the life, so young and fair,
Now hath passed from earthly care:
God himself the soul will keep,
Giving his beloved sleep.

2 Safely, safely gathered in,
Free from sorrow, free from sin,
Passed beyond all grief and pain,
Death, for thee is truest gain:
For our loss we must not weep,
Nor our loved one long to keep
From the home of rest and peace,
Where all sin and sorrow cease.

3 Safely, safely gathered in,
No more sorrow, no more sin;
God has saved from weary strife,
In its dawn, this young fresh life,
Which awaits us now above,
Resting in the Saviour's love.
Jesus, grant that we may meet
There, adoring at Thy feet.

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2. UNCERTAINTY OF THIS LIFE.

"There is but a step between me and death."—1 Sam. 20: 3.

"Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not. Seeing his days are determined, the number of his months are with Thee, Thou hast appointed his bounds that he cannot

pass; turn from him, that he may rest, till he shall accomplish, as an hireling, his day."—Job 14 : 1, 2, 5, 6.

"Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am. Behold, Thou hast made my days as an hand-breadth; and mine age is as nothing before Thee: verily every man at his best state is altogether vanity. . Surely every man walketh in a vain shew: surely they are disquieted in vain: he heapeth up riches, and knoweth not who shall gather them."—Psa. 39 : 4-6.

"Lord, Thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God. Thou turnest man to destruction; and sayest, Return, ye children of men. For a thousand years in Thy sight are but as yesterday when it is past, and as a watch in the night. Thou carriest them away as with a flood; they

are as a sleep: in the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down and withereth. For we are consumed by Thine anger, and by Thy wrath are we troubled. Thou hast set our iniquities before Thee, our secret sins in the light of Thy countenance. For all our days are passed away in Thy wrath: we spend our years as a tale that is told. The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away. Who knoweth the power of Thine anger? even according to Thy fear, so is Thy wrath. So teach us to number our days, that we may apply our hearts unto wisdom."—Psa. 90: 1-12.

"As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more. But the mercy of the Lord is

from everlasting to everlasting upon them that fear Him, and His righteousness unto children's children; to such as keep His covenant, and to those that remember His commandments to do them."—Psa. 103: 15-18.

"Boast not thyself of to-morrow; for thou knowest not what a day may bring forth."—Prov. 27: 1.

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest."—Eccl. 9: 10.

"But this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it: for the fashion of this world passeth away."—1 Cor. 7: 29-31.

"Go to now, ye that say, To-day or

to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time and then vanisheth away."—James 4: 13, 14.

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3. DEATH.

"For I know that Thou wilt bring me to death, and to the house appointed for all living."—Job 30: 23.

"O that they were wise, that they understood this, that they would consider their latter end!"—Deut. 32: 29.

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4. DEATH OF THE RIGHTEOUS.

"Let me die the death of the righteous, and let my last end be like his!"—Num. 23: 10.

"Thou shalt guide me with Thy counsel, and afterward receive me to glory. Whom have I in heaven but Thee? and there is

none upon earth that I desire beside Thee. My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever."—Psa. 73. 24-26.

"Precious in the sight of the Lord is the death of His saints."—Psa. 116: 15.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory."—Col. 3: 1-4.

"For I am now ready to be offered, and the time of my departure is at hand, I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto them also that love His appearing."—2 Tim. 4: 6-8.

"And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."—Rev. 14: 13.

5. RESURRECTION.

"For I know that my redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another."—Job 19: 25-27.

"And as touching the dead that they are: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but the God of the living."—Mark 12: 26, 27.

"And it came to pass the day after, that He went into a city called Nain; and many of His disciples went with Him, and much people. Now when He came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, He had compassion on her, and said unto her, Weep not. And He came and touched the bier: and they that bare him stood still. And He said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And He delivered him to his mother."—Luke 7 : 11-15.

"Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in Himself; so hath He given to the Son to have life in Himself; and hath given Him authority to execute judgment also, because He is the Son of man. Marvel not at this: for the

hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."—John 5: 25-29.

"Jesus said unto her, I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die."—John 11: 25, 26.

"But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at His coming. Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power. For He must reign, till He hath put all enemies under His feet.

The last enemy that shall be destroyed is death. But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased Him, and to every seed his own body. All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonour: it is raised in glory: it is sown in weakness; it is raised

in power: it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption. Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For

this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."—1 Cor. 15: 20-26, 35-58.

"Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but refuse, that I may win Christ, and be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith

of Christ, the righteousness which is of God by faith: that I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death; if by any means I might attain unto the resurrection of the dead. For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself."—Phil. 3: 8-11, 20, 21.

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power."—Rev. 20: 6.

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we

say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."—1 Thess. 4: 13-18.

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6. JUDGMENT.

"Because He hath appointed a day, in the which He will judge the world in righteousness by that man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead."—Acts 17: 31.

"So then every one of us shall give account of himself to God."—Rom. 14: 12.

"For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."—2 Cor. 5 : 10.

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."—Gal. 6 : 7, 8.

"It is appointed unto men once to die, but after this the judgment."—Heb. 9 : 27.

7. HEAVEN.

"And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."—Isa. 35 : 10.

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made

with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven : if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened : not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now He that hath wrought us for the self-same thing is God, who also hath given unto us the earnest of the Spirit. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord : (For we walk by faith, not by sight :) We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labour, that, whether present or absent, we may be accepted of Him."—2 Cor. 5 : 1-9.

"For to me to live is Christ, and to die is gain."—Phil. 1 : 21.

"Blessed be the God and Father of our Lord Jesus Christ, which according

to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." —1 Peter 1 : 3-5.

"And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple: and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and

shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."—Rev. 7 : 13-17.

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And He that sat upon the throne said, Behold, I make all things new. And He said unto me, Write: for these words are true and faithful. And I saw no temple therein: for the Lord God Almighty and the Lamb are

the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie: but they which are written in the Lamb's book of life."—Rev. 21: 1-5, 22-27.

"And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the

healing of the nations. And there shall be no more curse : but the throne of God and of the Lamb shall be in it ; and His servants shall serve Him : and they shall see His face ; and His name shall be in their foreheads. And there shall be no night there ; and they need no candle, neither light of the sun ; for the Lord God giveth them light ; and they shall reign for ever and ever."—Rev. 22 : 1-5.

8. TRUST AND CONSOLATION.

"The Lord is my shepherd ; I shall not want. He maketh me to lie down in green pastures : He leadeth me beside the still waters. He restoreth my soul : He leadeth me in the paths of righteousness for His name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil : for Thou art with me ; Thy rod and Thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies : Thou anointest

my head with oil; my cup runneth over Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever." —Psa. 23.

"The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid? For in the time of trouble He shall hide me in His pavilion: in the secret of His tabernacle shall He hide me; He shall set me up upon a rock. Wait on the Lord: be of good courage, and He shall strengthen thine heart: wait, I say, on the Lord."—Psa. 27: 1, 5, 14.

"Cast thy burden upon the Lord, and He shall sustain thee."—Psa. 55: 22.

"Truly my soul waiteth upon God: from Him cometh my salvation. He only is my rock and my salvation; He is my defence; I shall not be greatly moved. My soul, wait thou only upon God; for my expectation is from Him. He only is my rock and my salvation: He is my defence; I shall not be moved. In God is

my salvation and my glory: the rock of my strength, and my refuge, is in God. Trust in Him at all times; ye people, pour out your heart before Him: God is a refuge for us."—Psa. 62: 1, 2, 5-8.

"He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God; in Him will I trust. Surely He shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with His feathers, and under His wings shalt thou trust: His truth shall be thy shield and buckler. Because he hath set his love upon Me, therefore will I deliver him: I will set him on high, because he hath known My name. He shall call upon Me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him. With long life will I satisfy him, and shew him My salvation."—Psa. 91: 1-4, 14-16.

"Let not your heart be troubled: ye

believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am there ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto Him, Lord, we know not whither Thou goest: and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life; no man cometh unto the Father, but by Me. If ye love Me, keep My commandments. And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth Me no more; but ye see Me: because I live, ye shall live also. At that

day ye shall know that I am in My Father, and ye in Me, and I in you. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."—John 14: 1-6, 15-20, 25-27.

"And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For Thy sake we are killed all the

day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Rom. 8: 10, 11, 35-39.

"Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also abounded by Christ. And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your

consolation and salvation. And our hope of you is steadfast, knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation."—2 Cor. 1 : 3-7.

"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."—2 Cor. 4 : 17, 18.

"And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him: for whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons. Furthermore we have had fathers

of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but He for our profit, that we might be partakers of His holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." —Heb. 12: 5-11.

HYMN 104. 7s.

1 JESUS, Lover of my soul,
Let me to Thy bosom fly,
While the nearer waters roll,
While the tempest still is high:
Hide me, O my Saviour, hide
Till the storm of life be past:
Safe into the haven guide,
O receive my soul at last.

2 Other refuge have I none,
Hangs my helpless soul on Thee:
Leave, ah! leave me not alone,
Still support and comfort me.

All my trust on Thee is stayed;
All my help from Thee I bring;
Cover my defenceless head
With the shadow of Thy wing.

3 Thou, O Christ, art all I want,
More than all in Thee I find;
Raise the fallen, cheer the faint,
Heal the sick, and lead the blind.
Just and holy is Thy name,
I am all unrighteousness;
False and full of sin I am,
Thou art full of truth and grace.

4 Plenteous grace with Thee is found,
Grace to cover all my sin:
Let the healing streams abound,
Make and keep me pure within:
Thou of life the fountain art,
Freely let me take of Thee;
Spring Thou up within my heart,
Rise to all eternity.

HYMN 105. 6-7s.

1 Rock of ages, cleft for me,
Let me hide myself in Thee;
Let the water and the blood,
From Thy wounded side which flowed,
Be of sin the double cure,
Save from wrath and make me pure.

2 Could my tears for ever flow,
Could my zeal no languor know,
These for sin could not atone:
Thou must save and Thou alone:
In my hand no price I bring,
Simply to Thy cross I cling.

3 While I draw this fleeting breath,
When my eyes shall close in death,
When I rise to worlds unknown,
And behold thee on Thy throne,
Rock of ages, cleft for me,
Let me hide myself in Thee.

HYMN 566. 7.6.7.6.7.6.7.5.

1 The sands of time are sinking:
The dawn of heaven breaks:
The summer morn I've sighed for,
The fair sweet morn awakes,
Dark, dark hath been the midnight
But dayspring is at hand,
And glory—glory dwelleth
In Immanuel's land.

O Christ! He is the fountain,
The deep sweet well of love!
The streams on earth I've tasted,
More deep I'll drink above:
There to an ocean fulness
His mercy doth expand,
And glory—glory dwelleth
In Immanuel's land.

3 With mercy and with judgment
My web of time He wove,
And aye the dews of sorrow
Were lustred by His love ;
I'll bless the hand that guided,
I'll bless the heart that planned,
When throned where glory dwelleth
In Immanuel's land.

4 I've wrestled on towards heaven,
'Gainst storm and wind and tide ;
Now, like a weary traveller
That leaneth on his guide,
Amid the shades of evening,
While sinks life's lingering sand,
I hail the glory dawning
In Immanuel's land.

HYMN 447. 6.4.6.4.6.6.4.

1 NEARER, my God, to Thee,
Nearer to Thee ;
E'en though it be a cross
That raiseth me ;
Still all my song shall be,
Nearer, my God, to Thee,
Nearer to Thee.

2 Though, like the wanderer,
Daylight all gone,
Darkness be over me,
My rest a stone ;
Yet, in my dreams, I'd be
Nearer, my God, to Thee,
Nearer to Thee.

3 There let the way appear
Steps up to heaven;
All that Thou sendest me
In mercy given;
Angels to beckon me
Nearer, my God, to Thee,
Nearer to Thee.

4 And when on joyful wing
Cleaving the sky,
Sun, moon, and stars forgot,
Upward I fly;
Still all my song shall be,
Nearer, my God, to Thee,
Nearer to Thee.

HYMN 237. 10s.

1 ABIDE with me, fast falls the eventide;
The darkness deepens; Lord, with me abide!
When other helpers fail, and comforts flee,
Help of the helpless, O abide with me!

2 Swift to its close ebbs out life's little day;
Earth's joys grow dim, its glories pass away;
Change and decay in all around I see;
O Thou who changest not, abide with me!

3 I fear no foe, with Thee at hand to bless,
Ills have no weight, and tears no bitterness,
Where is death's sting! where, grave, thy victory
I triumph still, if Thou abide with me!

4 Reveal Thyself before my closing eyes;
Shine through the gloom, and point me to the skies,
Heaven's morning breaks, and earth's vain shadows flee;
In life and death, O Lord, abide with me!

HYMN 567. 7s & 6s.

1 Brief life is here our portion;
Brief sorrow, short-lived care;
The life that knows no ending,
The tearless life, is there.
O happy retribution!
Short toil, eternal rest;
For mortals and for sinners
A mansion with the blest!

2 And now we fight the battle,
But then shall wear the crown
Of full and everlasting
And passionless renown;
But He whom now we trust in
Shall then be seen and known;
And they that know and see Him
Shall have Him for their own.

3 The morning shall awaken,
The shadows shall decay,
And each true-hearted servant
Shall shine as doth the day.
There God, our King and Portion,
In fullness of His grace,
Shall we behold for ever,
And worship face to face.

4 O sweet and blessèd country,
The home of God's elect!
O sweet and blessèd country
That eager hearts expect!
Jesus, in mercy bring us
To that dear land of rest;
Who art, with God the Father,
And Spirit, ever blest.

HYMN 578. 10.10.

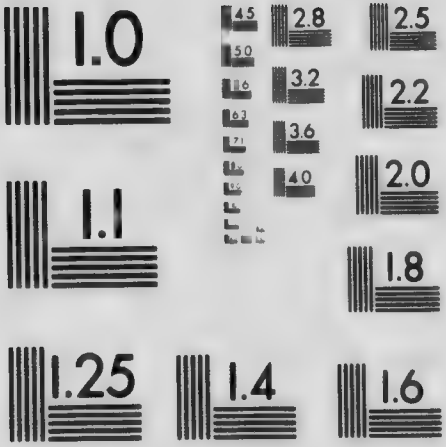
1 PEACE, perfect peace, in this dark world of sin!
The blood of Jesus whispers peace within.

2 Peace, perfect peace, by thronging duties pressed!
To do the will of Jesus, this is rest.

3 Peace, perfect peace, with sorrows surging round!
On Jesus' bosom nought but calm is found.

4 Peace, perfect peace, with loved ones far away!
In Jesus' keeping we are safe, and they.

5 Peace, perfect peace, our future all un known!
Jesus we know, and He is on the throne.



MICROCOPY RESOLUTION TEST CHART
NATIONAL BUREAU OF STANDARDS
STANDARD REFERENCE MATERIAL 1010a
(ANSI and ISO TEST CHART No. 2)

6 Peace, perfect peace, death shadowing us and ours?
Jesus has vanquished death and all its powers.

7 It is enough: earth's struggles soon shall cease,
And Jesus call us to heaven's perfect peace.

VII. BURIAL SERVICE.

FORM FOR THE BURIAL OF THE DEAD.

[N.B.—The following or some other solemn service shall be used.]

The Minister meeting the corpse, and going before it, shall say:

I am the resurrection, and the life, saith the Lord: he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die.—John 11: 25, 26.

I know that my redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin

worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another.—Job 19: 25-27.

We brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. —1 Tim. 6: 7; Job 1: 21.

At the grave, when the corpse is laid in the earth the Minister shall say:

Man, that is born of a woman, hath but a short time to live. He cometh up, and is cut down as a flower; he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death; of whom may we seek for succour, but of Thee, O Lord, who for our sins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts; shut not Thy merciful ears to our prayers, but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, Thou most worthy Judge eternal, and suffer us not at our last hour for any pains of death to fall from Thee.

Then while the earth shall be cast upon the body by some standing by, the Minister shall say:

Forasmuch as it has pleased Almighty God in His wise providence to take out of the world the soul of the departed, we therefore commit *his* body to the ground; earth to earth, ashes to ashes, dust to dust; looking for the general resurrection in the last day, and the life of the world to come, through our Lord Jesus Christ; at whose second coming in glorious majesty to judge the world, the earth and the sea shall give up their dead; and the corruptible body of those who sleep in Him shall be changed, and made like unto His own glorious body; according to the mighty working whereby He is able to subdue all things unto Himself.

Then shall be said:

I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

Then shall the Minister say:

Lord, have mercy upon us,
Christ, have mercy upon us,
Lord, have mercy upon us.

Our Father who art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil. AMEN.

The Collect.

O merciful God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth shall live, though he die, and whosoever

liveth and believeth in Him shall not die eternally: we meekly beseech Thee, O Father, to raise us from the death of sin unto the life of righteousness; that when we shall depart this life we may rest in Him; and, at the general resurrection at the last day, we may be found acceptable in Thy sight, and receive that blessing which Thy well-beloved Son shall then pronounce to all that love and fear Thee, saying, Come, ye blessed children of My Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beseech Thee, O merciful Father, through Jesus Christ our Mediator and Redeemer. AMEN.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you all evermore. AMEN.

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